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'the theory of education in its most general phases' and one in which the theory of education is conceived as an account of the actual operations whereby human society is perpetuated in the world then no department or school of education which pretends to touch bottom can ignore it. The attempt to do so is quite analogous to the attempt of a well known school of philosophy to construct a new logic which excludes the act of knowing, because, forsooth, the act of knowing has been regarded in the past as 'subjective' and has kept logic in the throes of epistemology. As logic has been in need of a different conception of the act of knowing, so the philosophy of education has been in need of a new conception of philosophy. This need "Democracy and Education" supplies. The sub-title of this volume might well be "The Restoration of the Philosophy of Education"—its restoration—not only to students of departments and schools of education—but to all who have any interest in the problems of our common life and in the future of democracy in our world.

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THE UNITY OF WESTERN CIVILIZATION. Essays arranged and edited by F. S. Marvin (Author of 'The Living Past'). Oxford University Press, 1915. Pp. 315.

A brave, large-minded book has been published under this title. The title itself is a *beau geste*, calling us to hope and to sympathize, reminding us, in the closing words of a fine essay, that the great forces which make for unity "will reappear after the storm has passed and rebuild the wreck" (p. 312). Though the different writers agree in thinking that "our country's cause and the cause of our Allies is just," there is not one bitter word about Germany from beginning to end. "To curb aggressive nationalism," it is well said, "is the root-problem of the present war. To reconcile permanently nationalism with humanity would be to establish the everlasting peace" (p. 20). And "No peace can . . . be permanent which contemplates the excommunication of a leading member of the human family" (p. 305). The last sentence like many in this book, supplies a much-needed corrective to those (in every country) who think their only task is "to curb the aggressive nationalism" of all countries except their own. The writers will not despair. *Wir heissen*

*euch hoffen*. " 'Idle dreams,' it will be said, as we hurl more and more millions of our best youth to destruction by the most highly-developed resources of science. Yes, but the same nations were only yesterday celebrating the services of Pasteur, Virchow, and Lister to a common humanity, and will do so again to-morrow or the day after" (pp. 311-12).

Definiteness is given to the book by detailed and historic studies. Professor Myers, dealing specially with war before the dawn of history proper, lays stress on the factor of a common 'culture' as making for unity alongside of the mere 'morphological' factor of a common 'race' (p. 37). The importance of 'race' in this respect he is inclined to minimise, while he finds "the first glimpse of a coherent European culture" "on the almost animal plane" of a common method for raising food (p. 54). "The régime" he says "which has made the Western World what it is has been generically a Bread culture; based on that combination of pastoral and agricultural life in which large cattle co-operate with man." This is interesting, and certainly it is worth noting, first, that without some such régime it is difficult to conceive of man as rising out of savagery at all; secondly, that a common way of life, apart from everything else, does unify to a certain degree. The discovery of steam has, we may admit, changed the world, and given men of one generation a sort of unity with each other different from the unity between themselves and the Elizabethans. But how profound is the change? And how deep that sort of unity? Does not Japan remain profoundly different from us, even though Japan has adopted steam?

Professor J. H. Smith states the contribution of the Greeks "as the idea and fact of civilization regarded as a process in and to freedom under the control of knowledge or reason." This was shown specially in art, in science, and in philosophy, and the mere idea of such a union, of man's mind as "interested in knowledge for its own sake and in itself as the power of the world" led the Greeks to the permanent ideal of "a life worth living," a life of intense activity, of unfailing interest, of living and inexhaustible value" (pp. 80, 82, 88). It is this ideal which must still inspire the world, the star of progress, but a star for all of us not for a few only as it was too often with the Greeks.

Ernest Barker sets out with much sympathy the great mediæval conception of "a Christian commonwealth" including all Christians and transcending the national State. To read his

essay is to feel more than ever that what is fundamental in that conception must somehow be regained, and will modify profoundly our yesterday's view of the State. We have been too much inclined, those of us who thought about the state at all, to speak of it as sovereign *sans phrase*: it may be sovereign as against the selfish individual: it cannot be sovereign as against humanity or against the individual when he stands for humanity. The need of some organization to make a place in which that spirit of humanity can work comes out once more in Professor Geldart's essay on law. "International law," he writes, "in its modern form dates first from the time when states were waking up to the consciousness of sovereignty, and when the horrors of the wars which followed the Reformation showed that even sovereign powers ought to conform to some rules of conduct. . . . Unlike the law between man and man which modern states enforce by organized compulsion, there is no standing organization whose business it is to see that it is kept. . . . But a law which is defied with success and impunity is no law" (pp. 135-6). J. A. Hobson boldly tackles the problem of creating such an organization, saying boldly, and truly, "Sovereignty and independence like all other legal claims, are subject to modification and compromise. Every bargain made by treaty—every acceptance of international law—involves some real diminution of sovereign independence, unless indeed the liberty to break all treaties and to violate all laws is expressly reserved as an inalienable right of nations" (p. 267). Constance Smith gives an inspiring account of what has actually been done in the International Bureau for Industrial Legislation: how German and English and French supporters (notedly Mr. Millerand, the present Minister of War) worked together in real harmony and how much solid work was accomplished. Other writers deal with those vast forces that cannot be crammed into a political system: the broad common movements in literature and art, roughly contemporaneous throughout the greater part of Europe in both mediæval and modern times, as shown for instance by mediæval epic and mediæval romance, the rise of drama, classicism, modern romanticism and realism (A. J. Carlyle); the common movement of sciences and philosophy, which sprang from the common Græco-Roman inheritance and the common spirit of Christendom, and have depended incessantly for their power on inter-communication, particularly between German, French,

and English thinkers (Professor Hobhouse); the broad likenesses in European education throughout the changes of its history from the old scholastic to the humanistic and later to the scientific ideal (J. W. Headlam); the almost universal desire for social reform, the modern social conscience everywhere ill at ease and seeking to put the dispossessed into possession (C. Delisle Burns); the common interests of finance, trade, and exchange, and the conflicts that arise over such exchange (Hartley Withers). The last-named writer has a happy gift for describing an economic situation with great fairness, terseness, and simplicity. "The individuals become mutually dependent and live by one another's production. Hence comes unity," he says, describing the division of labor and the growth of trade, but then he adds, "and with it a fresh cause of dissension owing to the likelihood of quarrelling over the exchange effected." A balanced statement singularly appropriate to our present distressful condition. Mr. Wood, at the other end of man's scale of values, deals with religion. He does not minimise the conflict of creeds but he emphasizes, and in an inspiring fashion, the sense of unity shown by the Western belief in the solidarity of mankind and in the progress towards a common end. "Toleration" he holds to be "an essential element of the Christian character" and a "deep respect for individuality . . . to be at the centre of the gospel." Because in every individual there is believed to be a divine element leading to truth.

It is obvious that the book is packed with matter. All the essays are valuable, and some of them, beside being pregnant in themselves are singularly well-suited for an introduction to the subject.

F. M. STAWELL.

London.

THE POLITICAL WRITINGS OF JEAN JACQUES ROUSSEAU. Edited from the original manuscripts, with Introduction and Notes, by C. E. Vaughan, M.A., Litt.D. 2 vols. Cambridge: University Press, 1915. £3 3s. 0d. Vol. I., pp. xxii, 516; vol. II., pp. iv, 577.

A complete and scholarly edition of Rousseau's political writings is of good omen. Nothing could better supply the peculiar needs of the present. We are indebted to Dr. Vaughan

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